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APPOINTED BY THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE DOGS OF ST. BERNARD.



By the kind permission of Mr. LANDSEER, we are enabled this week to present a wood-cut, taken from his very interesting print of the "Alpine Mastiffs," or Dogs of St. Bernard. One of these sagacious and well-trained animals is represented clearing away the snow from an unfortunate traveller, who has been overtaken by one of the sudden *avalanches* so common in these mountains; the other, with his loud voice, giving the alarm to the monks at the convent, who are seen hastening with the pious intention of conveying the sufferer to their hospitable shelter, and restoring, if possible, suspended animation.

The Hospital, or Convent of St. Bernard, is situated on the elevated ridge which runs between Mont St. Velan to the east, and Point de Dronay to the west, and is computed to be 8200 feet above the level of the sea. It is a massive and substantial building, and contains a small museum of mineralogical specimens and various antiquities found on the site of the Roman temple of Jupiter on this mountain. There are also specimens of a singular sort of ptarmigan, called *Herbene*. This bird in winter is perfectly white; in spring and summer, black and white mixed; and, in autumn, nearly black: they are found in abundance in the neighbourhood of the convent. The chapel is large and lofty: the congregation consists entirely of peasants, partly Piedmontese and partly Valaisans.

The order of Bernardines was properly Augustine, till moulded into its present form by St. Bernard, A.D. 962. He is said to have founded one hundred

and sixty monasteries and convents, and this has survived most of them. The number of monks varies from time to time, but usually consists of twenty or twenty-five, all natives of the countries north or the Alps. They are enjoined to board and lodge all strangers and passengers, at all seasons, and assist them with guides in traversing the mountains, without charge or cost. In winter, their rules command them to send every day, whatever may be the weather, two able and powerful men, called *Maroniers*, who are accustomed to the mountains, one towards the Italian side, the other towards Valais. These traverse the pass the whole day, attended by one of the great dogs, keeping a path open in the snow, and watching for passengers.

If the Maronier meets with any person bewildered or exhausted, or if his sagacious companion indicates by his movements that any unfortunate being is under the snow, he returns with all speed to the Hospital to give the alarm. Several of the monks then instantly set out with restoratives, to be used, if the object of their care is not too far gone. Four carry the body, while the rest go forward to trample the snow, which is often more than twenty feet in depth, and give facility to the advance of their brethren.

Cold water, with ice immersed in it, is prepared as the most efficacious remedy, and the body placed in it: if this fails in restoring animation, all hope is at an end.

The dogs are of a large, and, it need not be added,

a sagacious breed, originally from Spain. The largest of the race, called Jupiter, was in high esteem about four years ago, from the number of lives he had saved, and was considered more than usually sagacious. In the year 1827, he rescued a woman and child from death under the following circumstances: It appears, he knew some one had passed near the Hospital, and set off alone immediately to follow them. After some time his absence was remarked; and one of the Maroniers, by pursuing his track, found him posted over the drift where the poor woman and her child were about to perish.

Several of the dogs have been brought to England; one now in the possession of a gentleman in Gloucestershire, has fallen under our observation; his disposition, however, from change of living and want of his accustomed air and exercise, must have been much altered, for he had grown so cowardly, as to run away in terror from the smallest dog. His length from head to tail was above six feet, his size and height in proportion, and his colour a yellowish-brown. He had become heavy and dull, owing to the total change in his habits; but was perfectly good-tempered, and a general favourite.

The monks of St. Bernard are, for the most part, hale, strong men; yet few of them live to an advanced age: this may well be attributed to the personal deprivations and hardships they must suffer. They are simple-minded, and sincerely devoted to the good work in which they are engaged; and they claim our respect for that charity towards their fellow-creatures, which induces them to persevere in a course of patient endurance, and of exertion and difficulty quite sufficient to account for their generally premature old age.

THERE is not a more effectual way to revive the true spirit of Christianity in the world, than seriously to meditate on what we commonly call the four last things: Death, Judgment, Heaven, and Hell; for it is morally impossible men should live such careless lives, should so wholly devote themselves to this world and the service of their lusts, should either cast off the fear of God and all reverence for his laws, or satisfy themselves with some cold and formal devotions, were they possessed with a warm and constant sense of these things. For what manner of men ought we to be, who know that we must shortly die, and come to judgment, and receive according to what we have done in this world, whether it be good or evil, either eternal rewards in the kingdom of heaven, or eternal punishments with the devil and his angels.—SHERLOCK on *Death*.

A PRAYER composed by George the Third on the day of his Coronation, found by one of the Princesses in his desk:—

"KEEP me, O Lord, from silly and unguarded friends, and from secret and designing enemies, and give me those things that are best for me, through Jesus Christ our Lord."

FROM FOES THAT WOULD THE LAND DEVOUR.

From foes that would the land devour;
From guilty pride, and lust of power;
From wild sedition's lawless hour;
From yoke of slavery:

From blinded zeal by faction led;
From giddy change by fancy bred;
From poisonous error's serpent head;
Good Lord, preserve us free!

Defend, O God, with guardian hand,
The laws and ruler of our land,
And grant our church Thy grace to stand
In faith and unity!

The Spirit's help of Thee we crave,
That Thou, whose blood was shed to save,
May'st, at thy second coming, have

A flock to welcome Thee!—HEBER.

STRAW PLATTING.

II.

THE manufacture of STRAW PLAT is an employment at once healthful and domestic, and particularly valuable, as accustoming female children in our agricultural districts to habits of industry, without the imposition of that hurtful degree of bodily labour, which has for some time engaged the attention of the friends of humanity and the legislature.

The Manufacture of Straw Plat and Straw Bonnets in Italy is a considerable employment in the duchy of Tuscany (which is bounded on the one side by the Apennines, and on the other by the Mediterranean Sea, and contains an area of 8500 square miles, and a population of 1,200,000.) The platting is chiefly carried on in the neighbourhood of Florence, Pisa, the district of Sienna, and in the upper part of the vale of the Arno, where the best flats are made for straw-hats. Part of this country is powerfully described by Mr. Addison (*Travels*, 3.) "The transition from the green mountains and beautiful valleys of the papal dominions, to the wild and naked rocks and hills of the Siennese, is very striking; the savage prospect put me in mind of the Italian proverb, 'that the Grand Duke had the bones of Italy;' and yet on these hills grows the straw of the Leghorn bonnets."

The straw used in working those flats,—which is the term for large, flat, circular plat,—is grown in districts mountainous and barren: it is produced from a kind of wheat, said to be like Cape-wheat, of which the grain is very small; (other straws are mixed up with the wheat-straw imported here.) This straw, though slender, has much consistency; the upper part of the stalk being perfectly hollow, is easily dried.

It is pulled out of the earth before the grain begins to form. After being freed from the soil which adheres to the root, it is formed into small sheaves for winnowing. The part above the last joint of the stem is then plucked off, the ear remaining attached to it; this being done, it is bleached alternately by the dew and the sunshine: rain is very injurious, and destroys much of its proper colour. When a sudden shower comes on, every one is in motion to prevent damage, by gathering up the straw.

The lower parts of the straw are treated in the same manner, and employed in forming flats of an inferior quality. The upper parts, torn off just to the knot, are sorted according to their degrees of fineness. This stapling is made with much care, and usually affords straw of three different prices. A quantity of straw worth three-quarters of a paolo (4½d.), after having undergone this process, is sold for ten paoli (4s. 7d.)

The tress is formed, according to one account, of seven or nine straws, which are begun at the lower end, and are consumed in platting to within an inch and a half of the upper extremity, including the ear. All the ends of the straws that have been consumed are left out, so that the ears shall be on the other side of the tress.

According to another account, the platter is to take thirteen straws, and tie them together at one end; then to divide them into a right-angle, placing six straws on the left side, and seven on the right. The seventh, or outermost on the right, is to be turned down by the finger and thumb of the right hand, and brought up under two straws, over two, and under two,—and seven straws will then be placed on the left side of the angle; then the finger and thumb of the left hand is to turn down the seventh or outermost straw on the left side, and to bring it up under

two straws, over two, and under two,—and seven straws will again be placed on the right side of the angle; and so on, alternately doubling and platting the outermost seventh straw from side to side, until it becomes too short to cross over so as to double on the other side of the angle; then to take another straw, and put it under the short end at the point of the angle (the middle of the plat), and by another straw coming under and over the joined one from both sides of the angle in the operation of platting, it will become fastened; the short end being then left out underneath the plat, and the newly-fastened straw taking its place on that side of the angle to which the short one was directed; and so continue repeating the joining, doubling, and platting, until a piece of twenty yards long, more or less, is completed. —*Trans. Soc. Arts*, xxiv.

As fast as it is worked, it is rolled on a cylinder of wood. When it is finished, the projecting ends and ears are cut off; it is then passed with force between the hand and a piece of wood, cut with a sharp edge, to press and polish it.

The tresses thus prepared are used so that a complete hat shall be made of one piece. They are sewed together with raw silk. The diameter of the various kinds of hat is, in general, the same; the only difference being in the degree of fineness, and, consequently, the number of turns which the tress has made in completing the hat. These hats have from twenty to eighty such turns, the number regulating the price, which varies from twenty paoli (9s. 2d.) to one hundred piastres (20*l.*) Those of the first quality have no fixed price. A hat which sells for one hundred piastres affords a profit to the manufacturer, and a profit of forty to the merchant,—the straw and silk costing twenty, and the labour forty. The workers gain from three to five paoli (1*s.* 4*d.* to 2*s.* 3*d.*) daily.

Straw hats are little used in Tuscany, or even in Italy, except by the Siennese females, who, with good taste, and as an encouragement to their national manufactures (an example to the ladies of England), have for their head-dress an elegant straw-hat with a few flowers, under which the hair is secured by an antique silver brooch.—(*SISMONDI'S Italy*, 571.)

Several mercantile houses in Florence and Leghorn buy these hats on the spot where they are worked. One of these houses annually exports them, to the value of 400,000 florins (3500*l.*) French speculators have tried to cultivate this sort of straw; but they have not been able to obtain so fine a quality as that of Tuscany. (Would it grow in the south of England?)

Previously to 1822, an attempt was made to manufacture bonnets of *Tuscan* straw in England. A Mr. Bigg, a straw manufacturer, imported a considerable quantity of prepared straw from Leghorn, with a view of attempting its manufacture in this country; but not succeeding in his wish, he placed the straw in the hands of Mr. Parry, who wisely began by acquiring the art of platting according to the Leghorn method above described. He then taught it to other persons, with such success, that he had above seventy women and children constantly employed in the manufacture. For these spirited and successful exertions, the Society of Arts in London, in 1822, conferred on Mr. Parry the large silver medal, on condition of his disclosing to the Society the particulars of the mode of platting according to the Italian method, and his account was published in their *Transactions*.

The Tuscan plat made from Italian straw, and English bonnets, have since become a considerable manufacture in this country.

These accounts, it is hoped, will be read with interest by platters in England, and those who are anxious to encourage and improve the English mode of working. This branch of industry, in Italy, brings in a very large sum annually to the inhabitants of Tuscany. The straw is grown in mountainous and sterile places in Italy; but, in England, the platting-straw is from our best wheats; the kind of wheat in Italy is said to be a species like the Cape-wheat; but that wheat, in England, is too much subject to the rust to be useful. In Italy, the wheat is pulled up by the roots before the grain begins to form, which must be just after it has done blossoming, and thus the corn is sacrificed; in England, the corn whose straw is intended for platting, is cut when it is ripe, and the ear is cut off and preserved.

The mode of drying is very different from the English mode in the straw-plat districts. The upper part of the straw is chiefly used in Italy; but, in England, two or three lengths are gained from one straw, seldom from the top. The Italians work with seven straws, as we do; but also with nine and thirteen straws, which are not commonly used in England. The plat, when worked, is rolled on a cylinder of wood in Italy, and afterwards passed with force between the hand and a sharp piece of wood, to dress and polish it; but, in England, it is frequently rolled on a broad piece of deal after the plat is worked; the subsequent rolling in Italy seems to answer in some degree the purpose of the plat-mill.

Temple.

W.

HUMAN IMPROVEMENT.

WHILST any good can be done by us, we should not fail to do it; but even when our active powers of usefulness fail, which not seldom happens, there still remains that last, that highest, that most difficult, and perhaps that most acceptable, duty to our Creator,—resignation to His blessed will, in the privations, and pains, and afflictions, with which we are visited; thankfulness to Him for all that is spared to us, amidst much that is gone; for any mitigation of our sufferings, any degree of ease and comfort, and support and assistance, which we experience. Every advanced life, every life of sickness or misfortune, affords materials for virtuous feelings. In a word, I am persuaded, that there is no state whatever of Christian trial, varied and various as it is, in which there will not be found both matter and room for *improvement*; in which a true Christian will not be incessantly striving, month by month, and year by year, through divine help, to grow sensibly better and better; and in which his endeavours, if sincere, and assisted as, if sincere, they may hope to be assisted, by God's grace, will not be rewarded with success.—PALEY.

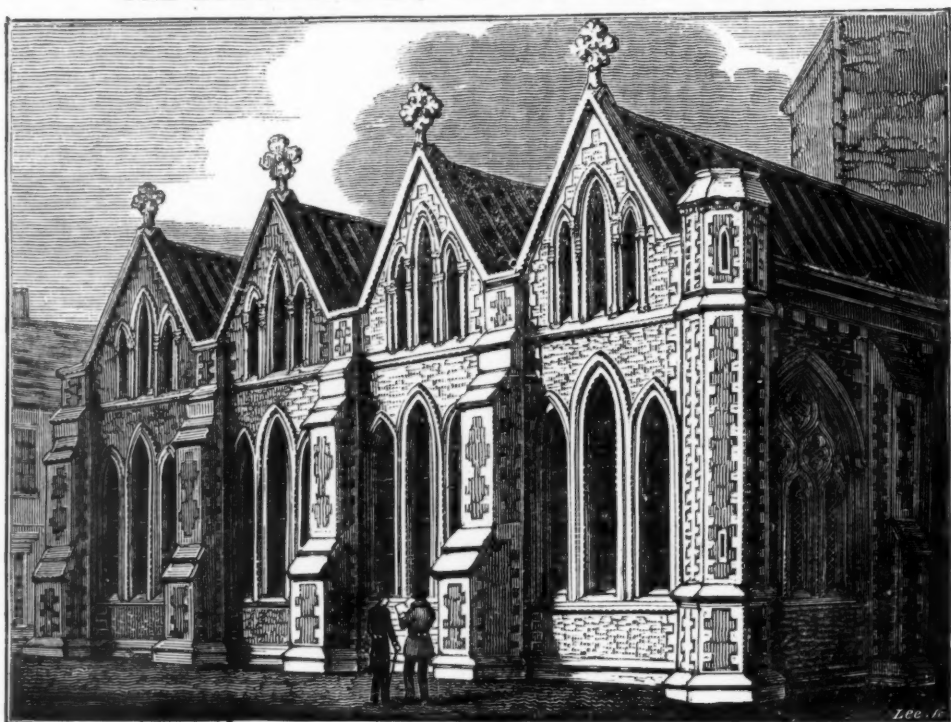
A MAN who gives his children habits of truth, industry, and frugality, provides for them better than by giving them a stock of money.

If a man would look back upon his past life, and consider what has brought him into the greatest troubles and the deepest distresses, and what has drawn his mind furthest from that which is right, he will generally be able to see that it was bad company, or the company of those who had no religious principles.

SINCE trifles make the sum of human things,
And half our misery from our foibles springs;
Since life's best joys consist in peace and ease,
And few can save or serve, but all may please
Oh! let the ungentle spirit learn from hence,
A small unkindness is a great offence.
Large bounties to bestow we wish in vain;
But all may shun the guilt of giving pain.

Mrs. H. MORE.

"THE LADYE CHAPEL," ST. SAVIOUR'S, SOUTHWARK.



VIEW OF "THE LADYE CHAPEL," RESTORED

THIS beautiful Chapel, which is attached to the east end of St. Saviour's Church, is now nearly finished, having been restored in conformity with its ancient appearance, under the judicious direction of Mr. Gwilt.

Many of our readers will recollect that it was proposed, some time since, to remove it altogether, on account of the expense which would be incurred by its restoration. This proposition was objected to on more grounds than one. The admirers of Gothic architecture were desirous of rescuing so graceful a specimen of building from destruction: many persons also felt an interest from its sacred character, as having formerly been set apart for divine worship, and, although not now so employed, as forming a portion of the noble and spacious church of St. Saviour.

It is gratifying to observe, amidst the various improvements carried on at this time, a disposition to avoid the sacrifice of what is venerable and interesting in buildings, when they *can* be spared. This remark applies to the case of the Ladye Chapel. A successful appeal was made to the public to raise funds for preserving it. The necessary sum having been collected, the work was commenced; and it is now in a state of great forwardness, every part being a complete likeness of the original.

This is not the first instance in which the Ladye Chapel, or, as it was often called, the *New Chapel*, has been saved from ruin. It appears that, in the reign of Henry the Eighth, when *St. Saviour's Church* first received that name, it having been before called *St. Mary Overree*, the churchwardens were constituted a corporation; and the Ladye Chapel was actually let to a baker. It continued in the possession of bakers for more than sixty years; at the end of which period (1624), it was restored to the Church, and repaired, at the expense of the parishioners, for 200*l*.

On consulting Stow's *Survey* (by Strype), we meet

with the following curious passage relating to the Ladye Chapel:—

It is now called the *New Chapel*; and indeed, though very old, it now may be called a new one; because newly redeemed from such use and employment as, in respect of that it was built to (divine and religious duties), may very well be branded with the style of wretched, base, and unworthy. For that which, before this abuse, was, and is now, a fair and beautiful Chapel, was, by those that were then the corporation, &c., leased and let out, and this house of God made a bakehouse.

Two very fair doors, that from the two side-aisles of the chancel of the church, and two, that through the head of the chancel went into it, were lathed, daubed, and dammed up: the fair pillars were ordinary posts, against which they piled billets and bavons. In this place they had their ovens; in that, a bolting-place; in that, their kneading-trough; in another, I have heard, a hog's-trough. For the words that were given me were these:—"This place have I known a hog-sty; in another, a store-house, to store up their hoarded meal; and, in all of it, something of this sordid kind and condition."

The writer then goes on to mention the four persons, all bakers, to whom in succession it was let by the corporation; and adds, that one part was turned into a starch-house.

The interior of the Chapel is well worthy of observation. The roof is divided into nine groined arches, supported by six octangular pillars in two rows, having small circular columns at the four points. In the east end, on the north side, are three lancet-shaped windows, forming one great window, divided by slender pillars, and having mouldings with zigzag ornaments.

At the north-east corner of the chapel, a portion was very lately divided off from the rest by a wooden enclosure, in which were a table, desk, and elevated seat. This part was the Bishops' court: but it was usual to give this name to the whole chapel, in which the Bishop of Winchester even recently held his court, and in which were also held the visitations of the deanery of Southwark.

At the east end of the Ladye Chapel was a very small chapel, called the *Bishop's* or *Bishop Andrews's* Chapel, which was ascended by two steps, and was so called, from the tomb of Dr. Lancelot Andrews, Bishop of Winchester, standing in the centre of it.

The Bishops' Chapel having been wholly taken down, this fine monument has been removed into the Ladye chapel; but it is, for the present, cased about with wood to defend it from injury, during the progress of the repairs. The Bishop, who is so justly celebrated for his piety and learning, is represented the size of life, in a recumbent posture, and dressed in his robes, as prelate of the order of the Garter. The inscription states that he died Sept. 21, A. D. 1626; aged 71.

THE RATTLE-SNAKE.

(*Crotalus horridus*.)

THIS terrific reptile is found in great abundance on the continent of America, and, if its instinct induced it to make use of the dreadful means of destruction and self defence which it possesses, it would become so great a scourge as to render the country in which it is found almost uninhabitable; but except when violently irritated, or for the purpose of self-preservation, it seldom employs the fatal power bestowed upon it. The venom of the rattle-snake, is perhaps more virulent than that of any other creature of the same class, but experience teaches us, that its effects are modified by several circumstances, particularly the heat of the climate, and the season of the year. In all hot countries, the bite of serpents is found to be much more dangerous than in more temperate regions; and much depends upon the time that has elapsed, since the reptile last employed its poison-fangs. The Rattle-snake inserts its poison in the body of its victims, by means of two long, sharp-pointed teeth or fangs, which grow one on each side of the fore part of the upper jaw. The construction

of these teeth is very singular; they are hollow for a portion of their length, and in each tooth is found a narrow slit, communicating with the central hollow; the root of the fang rests on a kind of bag, containing a certain quantity of a liquid poison, and when the animal buries his teeth in his prey, a portion of this fluid is forced out through these openings, and lodged at the bottom of the wound. Another peculiarity of these poison-teeth is, that, when not in use, they turn back, as it were, upon a hinge, and lie flat in the roof of the animal's mouth.

The power said to be possessed by the Rattle-snake of fascinating its prey, has been the theme of many an astonishing tale, and the possession of this faculty is still believed by many. There is no doubt that the smaller animals on which the reptile subsists are alarmed in the presence of their known enemy, and that fear may cause them to lose their self-possession, and thus they are more readily seized by their cunning opponent.

The rattle-snake, in general, flies from the sight of man; but, if this was not the case, it could with ease be avoided, for, unlike the harmless snake of England, its movements are extremely sluggish. If, however, the creature is alarmed, and sufficiently near to reach the intruder at one spring, much caution may be requisite to avoid the attack.

The name Rattle-snake is given to it on account of the very surprising apparatus with which the extremity of its tail is furnished. This consists in a series of hollow hornlike substances, placed loosely one behind the other, in such a manner as to produce a kind of rattling noise, when the tail is shaken; and as the animal, whenever it is enraged, always carries its tail raised up, and produces at the same time a tremulous motion in it, this provision of nature gives timely notice of its dangerous approach. It is said that the number of pieces of which this rattle is formed points out the age of the possessor, who acquires a fresh piece every year. Some speci-



THE RATTLE-SNAKE.

mens have been found with as many as from forty to fifty, thus indicating a great age; and, as the animal is very slow in its growth, it is a fact we should be led to expect, for the same rule holds good throughout all nature.

The duration of life in an animal always bears a certain proportion to the time required for its attaining maturity. The age of the enormous whale is said to extend to one thousand years. It is the same, also, in the vegetable world: the oak does not arrive at maturity till it has weathered a hundred winters; and in the first year of its growth, it scarcely attains the height of three inches, while, on the other hand, the short-lived gourd grows to the length of thirty feet in a few months.

The mechanism of the jaw of most serpents is very wonderful, allowing them, from its great power of expansion, to swallow animals of great comparative size. Like all other creatures who swallow their prey whole, their teeth are merely formed to prevent the escape of their victim, and not for the purposes of mastication.

The effect of music upon snakes is very powerful, and often employed in the East Indies by the serpent-charmers. The Viscount Chateaubriand relates that, in 1791, in the month of July, in Upper Canada, on the banks of the Genesee, he saw a native appease the anger of a rattle-snake, and even cause it to follow him, merely by the music of his flute.

ON THE

FORMATION OF FRIENDLY ASSOCIATIONS.

It has pleased God so to order things in this world, that every man's welfare shall in a great measure depend upon himself—upon his own industry and integrity. But some assistance will often be needed; and how to give this in the best manner, is a question which is very perplexing to those who are kindly and charitably disposed.

The law has provided relief in the shape of the Poor's Rate. This is a tax upon the land, and a very heavy one, amounting to about Eight Millions of Pounds sterling, to be raised every year. The burden presses so much upon small holders of land, as to reduce many who pay the rate to a worse condition than some who receive from it. Indeed, this tax is now become so enormous, as to lower the profits of the land, till in some places it can scarcely be endured any longer; and some very material alteration in the law, or in the administration of it, must probably take place soon. Unhappily, the moral effects of the Poor Law have been still worse. It produces hard-heartedness, tricks, deceit, discontent, and disputes without number; the relief is given unwillingly, and received without thanks; and that spirit of just and honest independence, which should be characteristic of Englishmen, is gradually destroyed. The Poor Rate, moreover, does not and cannot provide what is wanted: it cannot supply labour for those who are out of employment; nor afford support to all who need it. It does not therefore answer the purpose for which it was instituted: it is, in fact, as it has been described, a most "treacherous friend," leading to the loss of character and comfort. In some cases of age, and great or unlooked for distress, the relief it affords is highly beneficial; but while the money raised through the country for the relief of the poor has rapidly increased, their condition has gradually grown worse.

The great defect which calls for a remedy is the neglect of the Gospel rule, that every man should "provide for his own, and especially for those of his

own house," or family. When once we depart from the course which God has appointed, disaster and distress will soon overtake us. He has ordained, and prescribed in his word, that a man should provide for his own family, as we have just said, that "parents should lay up for their children;" and he sends us "to the ant to consider her ways," and learn a lesson of industry, and of wisdom in laying up that which is gathered in summer, against the wintry day—the time of want and distress. The poor must learn to lay by some portion of their earnings in youth and favourable seasons; and charity cannot be better exercised than in assisting and enabling them to do so. They must learn that to waste even a small portion of their means is absolutely sinful. To take from another person what he can ill afford, is manifestly unjust: and how is the case improved, if by prodigality or want of foresight men bring themselves into a state of distress in which they need not have been? How much worse is it, if this be owing to drunkenness and debauchery, or any manner of vice? or when they renounce the favour and blessing of God, by neglecting his worship, profaning his sabbath, and breaking his holy law?

The FRIENDLY ASSOCIATIONS now establishing in various places are intended to assist those who are disposed to provide against future want, in whatever manner it may be done. It may be done in various ways: by laying by in summer, and receiving back the savings with some small addition in winter: by contributing, as many now do, to a coal or clothing fund; and these plans may be extended to further objects. Those who are so inclined may lay up in youth, and receive their deposits with interest when they wish to settle in life, or have purchases to make in the way of business: parents may contribute small sums to provide an apprentice-fee for a child; or to enable him to set up in business; or to put him upon a club, and entitle him to sickness-pay during life; or to an annuity in old age; and in each of these cases, if the child should die before arriving at the prescribed age of 14 or 21, the money so contributed will be returned to the parents.

These ASSOCIATIONS do not interfere with any Benefit Club now established: nor with the Savings' Banks, which indeed they would promote. The object is to unite all classes in the good work of improving the condition of the poor, and encouraging habits of frugality and industry. The blessing of God will assuredly rest upon such an undertaking. And two great additional advantages may be expected to arise out of it; the infusing a religious spirit into families; and uniting all ranks, and all persons, in christian fellowship and brotherly kindness.

OLD age, when it has been attained in the paths of wisdom and virtue, claims universal honour and respect; since the old in goodness and piety are marked by having stood the great trial of human life,—years assailed by temptation, yet passed in virtue. The young may promise fairly and hope fairly, but the old are sanctified by practice; and none but the ignorant or the vicious can despise that time of life which God himself has marked with peculiar favour; since honoured age is often declared by his holy prophets to be the temporal reward of the pious and the just. The wise will ever reverence age, the fool alone will despise it.—
MRS. BRAY.

In the midst of his glory, the Almighty is not inattentive to the meanest of his subjects. Neither obscurity of station, nor imperfection of knowledge, sinks those below his regard, who worship and obey him. Every prayer which they send up from their secret retirements is listened to by him; and every work of charity which they perform, how unknown soever to the world, attracts his notice.—BLAIR.

THE GROTTO OF ADELSBERG.

AT Adelsberg, in Carniola, on the great road to Vienna, is a remarkable grotto, which has only been extensively explored within a few years. The following description of this famous grotto is extracted from the letter of an American clergyman, who lately visited it.

"I must premise," he says, "that the country around is calcareous, that there are a great many grottoes in various directions, and holes in the earth's surface, the depth of which cannot be fathomed. The Grotto of Adelsberg is the most wonderful. A small river falls into it, and the first sound which you hear as you descend, and leave behind you the light of heaven, is that of the rush of waters. Our guides, six in number, had preceded us with abundance of candles, cut into lengths sufficient to burn for a few hours.

"We first walked along a natural bridge, under which the river passes, lighted from a gallery above, and then descended by an easy flight of steps, cut in the rock, to the water's edge. Here we found a wooden bridge thrown across the stream, from which the lights above and the reflection below, produced a sight of wonderful sublimity. We advanced with ease through the windings of the cavern, which at times was so low as to oblige us to stoop, and at times so high that the roof was lost in the gloom. But every where the most wonderful varieties of stalactites and crystals met our admiring view. At one time we saw the guides lighting up some distant gallery far above our heads, which had all the appearance of verandahs adorned with Gothic tracery. At another, we came into what seemed the long-drawn aisles of a Gothic cathedral, brilliantly illuminated. The whimsical variety of forms surpasses all the powers of description. Here was a Butcher's-shop, which seemed to be hung with joints of meat; and there a Throne with a magnificent canopy. There was the appearance of a statue with a bearded head, so perfect that you could have thought it the work of a sculptor, and further on, toward the end of our walk, the figure of a warrior with a helmet and coat of mail, and his arms crossed, of the illusion of which, with all my efforts, I could not possibly divest my mind. Two stalactites, descending close to each other, are called, in a German inscription over them, with sentimentality truly German, 'the union of two hearts.' The resemblance is certainly very striking.

"After passing 'The Hearts,' we came to the 'Ball-room.' It is customary for the inhabitants of Adelsberg, and the surrounding country, to come on Whitsun-Monday to this grotto, which is brilliantly illuminated, and the part called the ball-room is actually employed for that purpose by the peasantry. A gallery very appositely formed by Nature, serves the musicians for an orchestra, and wooden chandeliers are suspended from the vaulted roof. It is impossible for me to describe minutely all the wonderful varieties; the 'Fountains' seeming as they fall to be frozen into stone, the 'Graves' with weeping willows waving over them; the 'Picture,' the 'Canon,' the 'Confessional,' the 'Pulpit,' the 'Sausage-maker's shop,' and the 'Prisons.'

"I must not omit mentioning one part, which, though less grand than many others, is extremely curious. The *stalactites* have here formed themselves like folds of linen, and are so thin as to be transparent. Some are like shirt-ruffles, having a hem, and looking as if they were embroidered, and there is one, called the 'Curtain,' which hangs exactly in natural folds like a white and pendent sheet. Every where you hear the dripping as of a continual shower, showing

that the mighty work is still going on, though the several stages of its progress are imperceptible.

"Our attention was so excited, that we had walked two hours without feeling the least fatigue, or being sensible of the passage of time. We had gone beyond the point where most travellers had stopped, and had been rewarded for it by seeing stalactites of undiminished whiteness, and crystals glittering, as the light shone upon them, like unnumbered diamonds. Our guides informed us, whether truly or not, I will not answer, that they had walked without interruption for twenty-four hours, and had found neither end nor issue.

"And now you will exclaim with me, I am sure, 'How wonderful!' Since I have been in Italy, I have been occupied in surveying the works of man; but I have now, for the first time, seen one of those wonderful operations of God's power, which seem designed to humble our proud hearts, by displaying the ease with which Omnipotence can surpass the utmost efforts of human skill. What is the Pantheon, or the Colosseum, or even St. Peter's, compared with the grotto of Adelsberg! The exhausted treasures of so many successive Popes, who then held all Europe in awe and under contribution, were competent to create, in the course of centuries, the superb temple of the Vatican. But if they, and the whole succession of Roman Emperors, and Egyptian Pharaohs, had combined all their resources and their efforts, they could not have produced the grotto of Adelsberg. How little do we know of the wonderful mechanism of our globe! Pope has called the work of creation 'a mighty maze, but not without a plan.' The reason of God's doings may not be apparent to us; but we know that Almighty Wisdom never acts without reason. The purpose for which this wonderful grotto was formed, is to us inconceivable; but that it is subservient to some of the mighty operations of divine power, cannot, I think, be doubted by any reflecting and believing mind.

"One of the guides brought for sale four very extraordinary animals, in shape between a lizard and an eel, transparently white, with a tinge of rose-colour about their heads. They were of the species called the *Proteus anguillaris*, and were very active in the wide-mouthed bottle of water in which he brought them. I saw some at Trieste, which had been kept in that way for several months, by changing the water every day, and giving them occasionally a few crumbs of bread. The guide said he had taken them from the water in the grotto; but I have been since informed that they are found in another grotto, not far distant, where there is also a river; and Count de Tournes, the Austrian delegate at Venice, told me that he had found them on his estate at Carniola, in a fountain which from that circumstance is supposed to have connexion with one of these grottoes. I understand that they are found nowhere else in Europe*.

* Several of these singular creatures were lately brought to England by the Rev. F. LUNN.

"I think it cannot be doubted, that their natural residence is in an extensive deep subterranean lake, from which, in great floods, they are forced through the crevices of the rocks into the place where they are found. The animal is, I dare say, much larger than we now see it, when mature in its native place. It has been found of various sizes, from the thickness of a quill to that of the thumb, but its form of organs has always been the same. It adds one instance more to the number already known, of the wonderful manner in which life is produced and perpetuated, even in places which seem the least suited to organized existences. The same Infinite Power and Wisdom which has fitted the camel and the ostrich for the deserts of Africa, the swallow that secretes its own nest for the caves of Java, the whale for the Polar Seas, and the morse and white bear for the Arctic ice, has given the *Proteus* to the deep and dark subterraneous caves of Illyria,—an animal to whom the presence of light is not essential, and who can live indifferently in air and in water, on the surface of the rock, or in the depths of the mud."—SIR HUMPHRY DAVY.

ANNIVERSARIES IN MAY.

MONDAY, 13th.

- 1213 John, surnamed "Lackland," King of England, surrendered his crown into the hands of Pandulf, the Pope's legate, and consented to receive a new investiture of his kingdom as a vassal of the Pope.
- 1772 The first partition of Poland ratified by the Diet of Warsaw.
- 1832 George Leopold Baron Cuvier, the celebrated French natural Philosopher and Geologist, died, aged sixty-three.

TUESDAY, 14th.

- 1264 Battle of Lewes, in Sussex, in which the combined Barons defeated and took prisoners King Henry III., his brother Richard, King of the Romans, and his son Prince Edward.
- 1610 Henry IV., King of France, fell a victim to bigotry and religious hatred, being assassinated by a fanatic named Ravallac, in consequence of the indulgences and liberty of conscience he had granted to his Protestant subjects. He was above seventy years old, and had reigned twenty-one years.

WEDNESDAY, 15th.

- 1493 The Battle of Hexham, in Northumberland, in which the Yorkists completely defeated the Lancastrians.
- 1567 Mary, Queen of Scots, contracted her vicious and ill-omened marriage with the Earl of Bothwell.
- 1685 The Doge of Genoa submitted to Louis XIV.
- 1740 Died Ephraim Chambers, author of that stupendous work the *Cyclopædia*, the plan of which he studied and matured while serving his apprenticeship to Mr. Senex, a globe maker.
- 1768 The Island of Corsica ceded to France by the Genoese.

THURSDAY, 16th.

HOLY THURSDAY, or ASCENSION DAY.—On this day the church celebrates the glorious *Ascension* of the *Messiah* into heaven, the fortieth day after his resurrection from the dead. The Apostles frequently during that period conversed with our Lord, in proof of his life after death, and were, with others, to the number of 500, afforded a positive testimony of the Resurrection of the Redeemer, who, the more fully to confirm their faith, and to comfort and uphold them in their future trials, ascended to the realms of bliss in their presence. This important festival has been constantly held on the Thursday next but one before Whitsunday, even so early, according to some authors, as the year 68.

On this day the minister, parish-officers, and boys of the parish or charity school of each parish, walk round the boundaries of the parish, the boys carrying peeled willow rods, with which they beat the boundary marks.

- 1568 Mary, Queen of Scots, having been defeated by the confederated Nobles at the Battle of Langside, fled to England, where she looked for shelter, and found a prison.
- 1703 Peter the Great laid the first foundation of the City of St. Petersburg.
- 1725 Rapin, the historian, died.
- 1770 Louis XVI. was married to the Archduchess, Marie Antoinette, of Austria.
- 1796 The practice of Vaccination first commenced by Dr. Jenner.
- 1811 The French army, under Marshal Soult, defeated by the English and their allies, commanded by Marshal Beresford, at Albuhera, in Spain.

FRIDAY, 17th.

- 1727 Died Catherine I., Empress of Russia, the wife and successor of Peter the Great.
- 1737 The first stone of the Radcliffe Library, at Oxford, laid.
- 1794 Corsica surrendered to Lord Hood, and taken under the protection of the British crown.

SATURDAY, 18th.

- 979 Edward, King of England, of the Saxon dynasty, assassinated at Corfe Castle, in Dorsetshire, by the agents of his step-mother, Elfrida. See *St. Edward's Day*, March 18.
- 1291 The Crusaders expelled from Ptolemais, the last city they held in Palestine, by Kalil Ascar, Sultan of Egypt, which put an end to the sixth and last crusade.

SUNDAY, 19th.

SUNDAY AFTER ASCENSION.—The church, the better to mark the importance of a proper observance of the Festival of the Ascension, has made the Sunday immediately following that feast to bear a title relating to the glorious event then solemnized.

The 19th of May is also set apart in our Calendar for the commemoration of St. Dunstan, Archbishop of Canterbury, who died A. D. 988. St. Dunstan was born in Wessex of noble parentage, and brought up in Glastonbury Abbey, of which he was afterwards Abbot; subsequently, he filled the Sees of Worcester, London, and finally Canterbury. He was not only deeply versed in theological and scholastic learning, but excelled in painting, music, sculpture, and was a great proficient in the art of refining and forging metals, which last qualification he exemplified by founding two large bells for the church at Abingdon; an exploit which the people referred to necromancy and the agency of the devil, while the monks attributed it to actual communion with the Deity. St. Dunstan was throughout his life a great supporter of the monks, an encourager of superstition, and strenuous advocate for the celibacy of the clergy.

- 1536 Queen Anne Boleyn, second wife of Henry VIII., and mother of Queen Elizabeth, beheaded.
- 1643 The Battle of Rocroi, in which the great Condé, then Duke of Enghien, defeated the Spaniards, and totally destroyed the celebrated Spanish infantry, which had, for many years, been the admiration and terror of Europe.
- 1691 The celebrated Canal of Languedoc, which connects the Mediterranean with the Atlantic, opened for navigation.

This canal was begun A. D. 1667 by Paul Riquetti, who died just previous to its being opened.

- 1692 The French Fleet, under Admiral de Tourville, entirely defeated off Cape la Hogue, in Normandy, by the English, under Lord Russell. The French fleet had 20,000 troops on board, intended to invade England, and restore James II. to the throne.
- 1795 James Boswell, Esq. the follower and biographer of Dr. Johnson, died.

LO, THE LILIES OF THE FIELD.

Lo, the lilies of the field,
How their leaves instruction yield!
Hark to Nature's lesson given
By the blessed birds of heaven!
Every bush and tufted tree
Warbles sweet philosophy;
"Mortal, fly from doubt and sorrow,
God provideth for the morrow!"

"Say, with richer crimson glows
The kingly mantle than the rose?
Say, have kings more wholesome fare
Than we poor citizens of air?
Barns nor hoarded grain have we,
Yet we carol merrily.
Mortal, fly from doubt and sorrow!
God provideth for the morrow!"

"One there lives whose guardian eye
Guides our humble destiny;
One there lives, who, Lord of all,
Keeps our feathers lest they fall.
Pass we blithely, then, the time,
Fearless of the snare and lime,
Free from doubt and faithless sorrow;
God provideth for the morrow!"—HEBER.

BLESSED BE THY NAME.

BLESSED be thy name for ever,
Thou of life the guard and giver;
Thou can'st guard the creatures sleeping,
Heal the heart long broke with weeping.
God of stillness and of motion,
Of the desert and the ocean,
Of the mountain, rock, and river,
Blessed be thy name for ever.

Thou who slumberest not, nor sleepest,
Blest are they thou kindly keepest;
God of evening's parting ray,
Of midnight's gloom, and dawning day,
That rises from the azure sea,
Like breathings of eternity;
God of life! that fade shall never,
Blessed be thy name for ever!—HOGG

WHEN I would beget content, and increase confidence in the power and the wisdom and providence of Almighty God, I will walk the meadows by some gliding stream, and then contemplate the lilies that take no care, and those very many other various little living creatures that are not only created, but fed, man knows not how, by the goodness of the God of nature, and therefore trust in him. Let every thing that hath breath praise the Lord.—ISAAC WALTON.

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